restricted to the more degraded forms of business life to become immediately farmers or artisans, simply because the statute-book no longer forbade it. It was inevitable that they found expression partly in the more dignified forms of business, and partly in the so-called "professions", for which their artificially-stimulated intellectuality perhaps gave them special qualifications. They could not fail to be attracted particularly by those callings where there were no vested interests, to discourage or exclude them. They tended therefore to congregate where personality and personal ability were of decisive importance, or in newly-opened fields of activity, where family connexion and tradition counted for little. In Central Europe, moreover, Jews were even now excluded, with considerable rigour, from the Civil Service and from commissioned rank in the Army and Navy—fields of activity in which elsewhere, too, much prejudice yet prevailed. This stimulated a disproportionate concentration in those professions still left open.

This is the reason why, in the nineteenth century, the forward progress of the Jews in certain spheres appeared to be so astonishingly rapid. Answering their natural bent for study, they seized the opportunity of entering the professions of Law, Medicine, Literature, Journalism, and quickly assumed their natural place. In the economic world, they were primarily attracted by the new businesses which the Industrial Revolution had called into existence,

or those which were entering upon a fresh phase of their existence, and were calling for new blood, new ideas and new methods. We thus find them figuring, in more than their due proportion, in (for example) Banking in the nineteenth century, in the Entertainment Industry in the twentieth.

Like a cork released under water, they forced their way to the surface after having been artificially depressed'